

## THE "JOHN T. THORP MS." (E 16 (a)).

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EARLY this year Bro. Henry Brown, of Northampton, announced the discovery of a vellum MS. of A.D. 1629, and soon afterwards he kindly sent it to me for examination. Having had the pleasure of tracing many MSS. of the "Old Charges," and of naming several, I had decided to call this valuable document the *Henry Brown MS.*, as it seemed likely that it would remain in his possession, notwithstanding the numerous offers made to him for its purchase, when to my surprise, my esteemed friend and Bro. John T. Thorp, of Leicester, informed me that he had become the owner without any restrictions whatever. I immediately wrote to congratulate him on his prize, and suggested that the manuscript be called after his name, which he at once agreed to. It is to be hoped there will be no further change in its title.

The Roll runs to over eight feet, but the MS. itself really occupies nine feet, as the Scribe, apparently being short of vellum, wrote the concluding portion on the reverse, extending to some nine inches. The width averages about five inches, having a margin at the left of three-quarter inch throughout. It is neatly written and nearly every word is easily read. As to its past history I cannot say anything at present.

Had it been traced prior to Dr. Begemann's Classification of the *Old Charges of the British Freemasons* (A.Q.C., 1888), it would undoubtedly have given its name to the *Family*, represented by the "Sloane MS., No. 3848," of A.D., 1646; the latter at the time of publication of that original and able Paper, being the senior of the group. Now, however, the text is dated back some seventeen years, and the "John T. Thorp MS." is the oldest of the "Sloane Family," as well as of the "Sloane Branch"; the latter including the "J. T. Thorp," the two "Sloanes," "Harleian, No. 2054," "Tunnah," and "Briscoe MSS."

The differences between the two MSS. of A.D. 1629 and A.D. 1646, are such as to preclude the possibility of both having been copies from the same original, though they have much in common; and I think it likely that the prototype of the senior document was the older by some years; the "Charges" in that transcript are not numbered as in the "Sloane," and there are indications which suggest that the text of this important Family may be almost as old as that of the larger one called after the "Grand Lodge MS., No. 1," of A.D. 1583.

Bro. Speth in his concise and interesting introductory remarks to the Transcript and Facsimile of the "Sloane MS., No. 3848," notes for the first time, that there are numerous corrections and interlineations which generally are not in Sankey's hand, but in a neater, slightly more modern handwriting. When I had that MS. published in my "Old Charges" (1872), from a transcript made for me by a distinguished expert, these amendments were not noticed or mentioned, which is to be regretted, as they are of importance, and particularly so now that we have the "Thorp MS." for comparison.

Out of 38 of the corrections or additions, only some three or four are not to be found in the "Thorp MS.", and these are of a trivial character, so that it seems likely that this Roll was before *Eduardus Sankey* on transcribing what is known as the "Sloane MS." of A.D. 1646, which was copied on the very day and year that Elias Ashmole was initiated (probably for that purpose), as Bro. W. H. Rylands has pointed out. The Scribe, in all probability was a son of Richard Sankey (a Landowner, of Warrington), his age being about 24 at the time. The Father was present at the Lodge when Ashmole and Colonel Mainwaring were initiated, so that although the MS. is a poor one, orthographically considered, it is of considerable interest because presumably read at the famous Masonic reception at Warrington some 250 years ago.

The text of the "Thorp MS." is more correct than the "Sloane" version, either because more carefully transcribed, or the original was more accurate. Under arithmetic the latter has "account and *recount* all manner of numbers" (instead of "account and *recken*"); "Crafts of Iron and Steele" (the former having "Gould Silver Copper Iron and Steele"); and "holy Land" (for "hot land"). The "Thorp" Roll also goes astray as to this, and reads "hole layed." Other peculiarities and errors will easily be discovered on comparing the two documents, but substantially they agree pretty closely from first to last. The Wages in the Roll of A.D. 1629 are cited  $iiij^s vi^d$ , however, instead of the usual  $iiij^s vi^d$  of that Family; and possibly the clause "a Mason tooke but 1 $d$  a day and meate unto the tyme that St. Albion amended it," in lieu of the usual *penny*, may mean 1 $\frac{1}{2}$ d., unless twice written in error.

The "general charges" in "Sloane" are numbered 1 to 7, the 4th and 5th being the reverse of the "Thorp," and the 7th is very brief, having only the clause,

"Alsoe y<sup>t</sup> you doe noe vilanie in that house whereby the Craft shall bee slandered."

The 7th (not numbered) of the "Thorp" Scroll is similar to the 7th and 8th of the invaluable "William Watson MS." viz.,

"And alsoe yo<sup>w</sup> shall call Masons yo<sup>r</sup> fellowes & brethren neither foule name nor yo<sup>w</sup> shall not take yo<sup>r</sup> fellowes wyef in villainy nor desyre ungodilily his daught<sup>r</sup> nor his servant to his villainy, & that yo<sup>w</sup> pay truly for yo<sup>r</sup> table and yo<sup>r</sup> meate and drinke where yo<sup>w</sup> goe to bord. And alsoe that yo<sup>w</sup> do no villany in that howse whereby the Craft may be slandered."

The *William Watson MS.* (1687) reads

7. You shall call Masons yor ffellowes or yor Brethren and by noe other foul name, nor shall yu take yor ffellowes wife in villany nor further desire his daughter nor servant.
8. And alsoe yt yu pay trulye for yor meate & yor drink wheresoever yu goe to board, alsoe ye shall doe noe villany in ye house whereby ye Craft shall be slandered.

The concluding portion of the Charges is peculiar to the "Thorp MS." and is as follows,

"There shall not any Mason take any prentice excepte the same Mason hath beene p<sup>r</sup>ntise viij. yeares before, nor the said Mason shall take noe p<sup>r</sup>ntise but w<sup>th</sup> the Consent of iiiij or vi of his said brethren."

"So helpe yo<sup>w</sup> god and holydome  
And by this booke to yo<sup>r</sup> power  
Anno d<sup>r</sup>ni 1629."

Every now and then we think "the last MS." has been found, and that we need not continue our researches; but evidently the end is not yet. There is every encouragement to search all likely and unlikely places for old Masonic MSS., for even whilst preparing this brief Introduction to the "Thorp MS.," information has come from Bro. Henry Sadler that the "Henry Heade MS." has been discovered, of A.D. 1675; announced as long missing, in my "Old Charges," of 1895. It is written on paper and is a similar text to the "William Watson MS.," and is now numbered C4 of the "Plot Family."

This Transcript has been made most carefully by Bro. John T. Thorp and may be relied on, and I have compared it with another copy kindly made for me by Bro. John Lane, so it is doubly safeguarded.

The Might<sup>e</sup> of the father of  
heaven w<sup>th</sup> the wisdome of his glorious sonne  
through the goodnes of the holy ghoste that bee  
three p'sons in one godhead bee w<sup>th</sup> vs at or begininge  
& give vs grace soe to gou'ne in or livinge that wee  
may come to his blisse that neu' shall have endinge.  
Good brethren & fellowes or purpose is to tell yo<sup>w</sup>  
how & in what mann<sup>r</sup> this craft of masonry was begun  
& afterward ho<sup>w</sup> it was founded by worthie kings &  
10 Princes, & many othe<sup>r</sup> wo<sup>ll</sup> men And alsoe to them  
that bee here wee will declare the chardge that  
belongeth to eu'y true mason to keepe ffor in good faith  
if yo<sup>w</sup> take heede thereto it is well worthy to bee  
kept for aworthy craft & a Curious science ffor  
there bee seaven liberall sciences of the w<sup>th</sup> it is  
one of them that be these folowinge, first is Gram<sup>r</sup>  
that teacheth aman to speake truly & to wryte truly  
The second is Rhethoricke that teacheth aman to  
speake faire & in suttell termes, The third is Logick  
20 that teacheth do diserne or knowe truth from false,  
The ffourth is Arithmeticke that teacheth to  
account & recken all mann<sup>r</sup> of numbers, The fyfth is  
called Geometric & it teacheth to mete & measure  
of the earth & other things of the w<sup>th</sup> science is

Masonry The sixte is musicke that teacheth the  
craft of songe and voyce of tonge Orgens & harpe  
The seaventh is called Astronomy that teacheth  
to knowe the course of the sunne & moone & other  
stares. These be the seaven liberall sciences the  
30 w<sup>ch</sup> seven bee all by one science, that is to saie  
Geometry Thus may a man prove that all the  
sciences in the world be found by Geometrie for it  
teacheth to mete & measure ponderaçon & waight  
of all man<sup>r</sup> of kind of earth, And there is noe man  
that worketh by any craft but hee worketh by some  
measure, Nor noe man that buys or sells but by  
measure & waight And all that is Geometrie &  
craftsmen & marchants fynd other of the seaven —  
sciences & especially plowe men & tillers of all man<sup>r</sup>  
40 of graine both cornes seedes vynes plants sett<sup>s</sup> of other  
fruits ffor Gram<sup>r</sup> nether Astronomy nor none of all  
theise cannot fynd a man one measure or mete w<sup>th</sup>out  
Geometrie wherefore I thinke that science is most  
worthy that fyndeth all other, Howe that  
this worthy Science was first begun I shall tell yo<sup>w</sup>,  
Before Noyes flood was a man that was called Lamech  
as it is written in the 4th chapter of Genesis And this  
Lamech had two wyves the one was called Ada & the  
oth<sup>r</sup> Sella by the first wyef Ada hee begotte two —  
50 sonnes the one was called Jabell & the other Juball And  
by the oth<sup>r</sup> wyef Sella, hee had one sonne & a daught<sup>r</sup>  
And these 4 children found the beginnge of all the —  
crafts in the world This Juball was eld<sup>r</sup> sonne & hee  
found the craft of Geometrie & hee pted flockes of  
sheepe and lambes in the feild & first wrought house of  
stone & tree as it is noted in the Chaptr abonesaid —  
And his broth<sup>r</sup> Jabell found musicke of songe harpe  
and Orgaine The third broth<sup>r</sup> Tuball found smith  
craft of gould silu<sup>r</sup> Copp Iron steele, And there  
60 sist<sup>r</sup> found the craft of weavinge Theis children  
did knowe that god would take vengeance for sine  
eith<sup>r</sup> by fyre or water wherefore they wrote the  
sciences that they had found in two pillers of  
stone that they might bee found after the flood the  
one stone was called marble that would not burne  
w<sup>th</sup> fyre The oth<sup>r</sup> was Laterus that would not  
drowne in the water Our intent is to tell yo<sup>w</sup>  
truly & in what man<sup>r</sup> theis stones were found that the  
crafts weare written in This greke Hermemes —  
70 that was sonne to Chus & Chus was sonn vnto —  
Sem the w<sup>ch</sup> was sonne unto Noy, the same —  
Hermemes was afterward called Hermes the —  
father of wysemen And hee found of the two pillers  
of stone & the sciences written therin & taught them  
forth And at the makeinge of the tower of —  
Babilon therewas the craft of masonrie first —  
found & made much of And the kinge of —  
Babilon That was named Hembrothe —

## [Second Strip.]

80 was a mason & loved well the craft & is said w<sup>th</sup> m<sup>r</sup> of  
the stories And when the Cittie of Ninyvie & other  
Citties of Estazia should bee made Hembrothe the kinge  
of Babilon send thither Sixtie masons at the desyre  
of the kinge of Nyniye his Cozen and when hee send that  
them forthe hee gave them a chardge on this manner —  
they should be true & love truly togeath<sup>r</sup> And that  
they should serve theire Lord truly for his payment

soe that hee might haue worshippe for the sendinge  
of them to him, And other charges hee gave them And  
this was the first tyme that any mason had anie —  
90 charge of his craft Moreover when Abraham  
and Sara his wyf went into Egypce there taught  
the seven sciences & to the Egypcians & hee had a —  
worthy scoll<sup>r</sup> called Evclyed & learned right well  
and was m<sup>r</sup> of all the seaven sciences And in his daies  
it befell that the lordes & estates of that Realme had  
soe many sons that they had gotten some by their  
wyves & some by other Ladies of that Realme for  
that land is hole layed & plenished genera<sup>r</sup>on &  
they had noe lyvinge compotent for their said —  
100 children wherefore they made much sorrowe And  
the kinge of that land made agreat counsell & a  
Parlam<sup>t</sup> to knowe ho<sup>w</sup> hee might fynd there childr<sup>n</sup>  
And they could fynd noe good way & caused acrye to  
be made through the Realme if there were any man  
that could enforme them that hee should come vnto him  
And hee should berewarded for his travaile that hee  
should hould himselfe well pleased, After this Crye  
was made came this worthy clarke Evclyed & said  
to the kinge & all his great Lords If yo<sup>w</sup> will take  
110 mee yo<sup>r</sup> Children to governe & to teach them honestly  
as gentlem<sup>e</sup> shoud vnd<sup>r</sup> Condicon that yee will grant  
them & mee a Commission that I haue power to Rule  
them honestly as that science ought to bee ruled, And  
the kinge w<sup>th</sup> his Councell granted them anon & —  
sealed that Commission & then this worthy Doct<sup>r</sup> tooke  
to him the Lordes sonns & taught them theis sciences  
of Geometrie in practise for to worke in stonies all  
mann<sup>r</sup> of worthy workes that belonged to buildinge  
of Castles all mann<sup>r</sup> of Courtes Temples & Churches  
120 w<sup>th</sup> all other buildings & hee gave them charge in this  
mann<sup>r</sup> first was that they shoud betrene to the kinge  
and the lord that they served & that they shoud —  
love togeath<sup>r</sup> & to be true one to another & that they  
should call each other fellowe & not servant nor his  
knaue nor other foule names And that they shoud  
truly deserve their paym<sup>t</sup> to the lord that they serve  
And that they shoud ordeyne the wysest of them to  
bee m<sup>r</sup> of the Lordes worke & neith<sup>r</sup> for love great  
language nor riches to sett anoth<sup>r</sup> that had littell  
130 cunige for to bee m<sup>r</sup> of the lordes worke whereby  
the Lord shoud bee evill served & they ashamed And  
alsoe that they shoud call their gou<sup>r</sup>nour of the worke  
their m<sup>r</sup> of the worke whilste they wrought w<sup>th</sup> him &  
many other charges that were longe to tell & to all  
the Charges hee made them sweare the greatest  
oathes that men vsed that tyme and ordeyned for them  
reasonable paym<sup>t</sup> that they might live by it honestly  
And alsoe that they shoud come & semble all their  
othe<sup>r</sup> that they might have Councell in their craft  
140 how they might worke best to serve their Lord for  
his pffit & worshippe & correcte them selves if  
they have trespassed And thus was the craft of  
Geometrie grounded their And their worthy m<sup>r</sup> —  
gave it the name of Geometrie & nowe it is called  
masonrie in this lard since Longe after the Children  
of Israell were come into the land of Behest it  
is nowe called amoung vs the Cuntry of Jerusalem  
kinge David began the temple of Jerusalem that is  
w<sup>th</sup> them templum domini & the same kinge David  
150 loved Masons well & cherished them & gave them  
good paym<sup>t</sup> & hee gaue them the charge & manners

as they had it out of Egipt given by Euglide & oth<sup>r</sup> charges that yo<sup>w</sup> shall here afterward, And after the Decease of kinge David Salomon that was sonne vnto David pformed out the Temple that his father hadd begun & hee sent after —

[Third Strip.]

Masons of diu<sup>r</sup>s landes & gathered them togeth<sup>r</sup> soe that hee had fourescore thowsand of workers of stone & they were named Masons & had three 160 thowsand of them w<sup>ch</sup> were ordeyned to bee m<sup>r</sup>s & gou'nors of this worke And there was a kinge of an other Region that men called yram & hee loved well kinge Salomon & gave him — Tymb<sup>r</sup> for his worke And hee had a sonne that was named Aynon & hee was m<sup>r</sup> of Geometrie And hee was cheeff m<sup>r</sup> of all his masons & m<sup>r</sup> of all his gravings & carvinge worke & of all other manner of Masonry that belonged to the Temple And all this witnesseth in the Byble 170 in libro regum iiiij<sup>o</sup> prio cap<sup>r</sup> and this same — Salomon confirmed both chargis & manu's — that his father had given to Masons & this — was that worthy craft of Masonry confirmed in the Cuntry of Jerusalem & many other — kingdomes Glorious craftsmen walkinge — about into diu<sup>r</sup>s Cuntries some because of — lerninge more craft & some to teach their craft And soe it befell that there was a Curious Mason that was named Naymus Greeus — 180 that had beene at the makinge of Salomons — Temple & came into ffrance & hee taught the craft of Masonry to men of ffrance & soe their was one of the reall Lyne of ffrance that was called Charles Martill & was aman — that loved well such acraft & drewe to him this Naymus greeus abouesaid & lerned of him the craft & tooke vppon him the Charges & afterward by the grace of god hee was elect to bee kinge of ffrance And when hee was in 190 his stall hee tooke to him many Masons & made Masons there that were none & sett them in — worke & gaue them both charges & mann<sup>r</sup> & good — pay hee had lerned of other masons & confirmed — them a Charter from yeare to yeare to hould their semble & cherished them much & thus came the — craft into ffrance England in all this season stood voide as for any charge of Masonry vnto the tyme of St<sup>t</sup> Albon & in his tyme the kinge of England that was a Pagand & hee walled the Towne of that<sup>t</sup> 200 is now called St<sup>t</sup> Albons & soe in Albans was a worthy knight & was cheef steward w<sup>th</sup> the kinge & had gou'nance of the Realme of and also of the makinge of the Towne wall & hee loved well Masons & cherished them & hee made their paym<sup>t</sup> right good standinge as the Realme did requier for hee gaue them eu'y weeke iiiij<sup>s</sup> vjd there drable wages — before that tyme throughout all the land a Mason tooke but jd dj aday & meate vnto the tyme that St<sup>t</sup> Albon amended it & gave them a Charter of the kinge 210 & his counsell & gave it the name of Assemble & therat hee was himself & made Masons & gave them charge as yo<sup>w</sup> shall here afterward, Right soone after the decease of St<sup>t</sup> Albon there came great warres into England through diu<sup>r</sup>s nations soe that good rule

of Masonry was descried vnto the tyme of kinge —  
 Athelston that was aworthy kinge in England & hee  
 brought the land in good rest & peace & builded many  
 great workes of Abbeys Castells & many other diu's —  
 buildings & hee loved much Masons, And hee had a —  
 220 some that was named Hediwine & hee loved Masons  
 much more then his father for hee was full of practise  
 in Geometrie wherefore hee drew him to comen —  
 Masons & to learne of their craft & afterward for  
 love that hee had to Masons & to the craft hee was —  
 made Mason himself & hee gate of his fath' the kinge  
 a Charter & a Commission to hould eu'y yeare asemble  
 whereeu' they would wthin the Realme & to correct  
 wthin them selves statutes & trespassis that were —  
 donne wthin the craft & hee had himself asemble at  
 230 yorke & there hee made Masons & gave them chargis  
 & taught to them the mann's of Masons & comanded  
 that rule to bee houlden eu' after & to them tooke the  
 Charter & Commission to keepe and made ordinances  
 that it should bee ruled from kinge to kinge when —  
 this assemble was gathered together hee made a  
 crye that all Masons both ould & yonge that hadd  
 any wrytinge or vndstandinge of the chargis that  
 were made before in this land or in any other land  
 that they should shew them forth & there were found  
 240 some in french & some in greeke some in English & —  
 some in other languages & the intent of them was  
 found & comanded a booke thereof to bee made & how  
 the craft was first made & found & comannded —  
 that it should bee redd & tould when that any Mason  
 should bee made & to give him his charge & from  
 that day vnto this tyme Masonry hath beene kept

[Fourth Strip.]

in that forme as well as men might gou'ne it & —  
 furthermore at diu's sembles haue beene put & added  
 certayn chargis more & more by the best advyse of —  
 250 maisters & fellowes Tunc vnu ex Senioribus teneat —  
 librum et illi vel ille ponant vel ponat manus sup librum  
 et tunc pcepta debent legi Every man that is Mason  
 take heede right well of this charge if yo<sup>w</sup> fynd  
 yo<sup>w</sup> self guiltie of anie of theis that yo<sup>w</sup> may amend  
 yo<sup>w</sup> againe and especially ye that bee charged  
 take good heede that yo<sup>w</sup> may keepe this charge for  
 it is great pill for aman to forsweare him on a  
 booke The first charge is that yo<sup>w</sup> shall be trewe  
 260 men to god and the holy Church and that yo<sup>w</sup> vse  
 noe Heresie nor error by yo<sup>w</sup> vndstandinge or by the  
 teachinge of discret men Alsoe yee shall be true  
 leigemen to the kinge wthout treason or falsehood  
 & that yo<sup>w</sup> shall knowe noe treason but that yo<sup>w</sup> mend  
 it if yo<sup>w</sup> may or ells warne the kinge or his Councell  
 thereof Alsoe yo<sup>w</sup> shalbe true one to another that  
 is to saie to eu'y Maist<sup>r</sup> & fellowe of the craft of  
 Masonry that bene Masons allowed that yo<sup>w</sup> doe  
 to them as yo<sup>w</sup> would they did to yo<sup>w</sup>, And alsoe  
 270 that eu'y Mason keepe true Councell of lodge &  
 of Councell & of other Councell that ought  
 to bee kept by the way of Masonry, And alsoe that  
 noe Mason shalbe theef neither in Company —  
 as farr forth as hee may knowe And alsoe that  
 they shalbee true to the Lord & m<sup>r</sup> that they serue  
 & truly to see his pftt & advantage And alsoe  
 yo<sup>r</sup> shall call Masons yo<sup>r</sup> fellowes & brethren &  
 neither foule name nor yo<sup>w</sup> shall not take yo<sup>r</sup> fellows

wyef in villany nor desyre vngodlily his daught<sup>r</sup>  
nor his servant to his villayn & that yo<sup>w</sup> pay  
280 truly for yo<sup>r</sup> table & yo<sup>r</sup> meate & drinke where  
yo<sup>w</sup> goe to bord And alsoe that yo<sup>w</sup> do no villany  
in that howse whereby the craft may be slandered  
Theis bene the charges ingeneral that eu<sup>y</sup> Mason  
should hould both M<sup>r</sup>s & fellowes, Reherse I will  
now other charges singuler for M<sup>r</sup>s & fellowes —  
firſt that no M<sup>r</sup> shall take vpon him noe Lords  
worke nor noe other worke but hee knowe him —  
able & cuninge to pforme the same soe that the —  
craft have noe disworshipp<sup>e</sup> but that the Lord may  
290 be well served & truly And alsoe that noe M<sup>r</sup> take  
noe worke but hee take it reasonable soe that the  
Lord may be truly served w<sup>th</sup> his owne good & the  
M<sup>r</sup> to live honestly & pay his fellowes truly their  
pay as the mann<sup>e</sup> of the craft doth requier And —  
alsoe that noe m<sup>r</sup> nor fellowe shall not supplant  
others of their workes that is to saie if hee haue  
taken aworke or ells stand m<sup>r</sup> of a Lords worke  
yo<sup>w</sup> shall not put him out if he be vnable of —  
cuninge for to end the worke And alsoe that noe  
300 m<sup>r</sup> nor fellowe take noe prentice to bee alowed his  
pr<sup>t</sup>actice how but in viij yeares And that p<sup>r</sup>ntice bee  
able of his birth & of his limes as hee ought to bee  
And alsoe that noe maister nor fellowe take noe —  
lowance to bee made Mason w<sup>th</sup>out assent of his fellowes  
that at the least fyfe or six And that hee that shalbe  
made Mason bene able ou<sup>r</sup> all sciences that is to saie  
that hee be free borne & of good kyndred & no bonnd —  
man and that hee have his right lymes as aman  
ought to have, And alsoe that noe m<sup>r</sup> put noe —  
310 Lords worke to take that ought to goe to Jorney —  
And alsoe that eu<sup>y</sup> mason shall give noe pay to  
his fellowes but as hee may deserve soe that hee  
bee not deceived by false workemen, And alsoe that  
noe fellowe falsly slander another behynd his  
backe to make him loose his good name or his  
worldly good, And alsoe that noe fellowe w<sup>th</sup>in —  
the lodge nor w<sup>th</sup>out misanswere another — —  
vngodlily w<sup>th</sup>out reasonable cause, And alsoe —  
eu<sup>y</sup> Mason should p<sup>r</sup>ferr his elder & put him to  
320 worshippe And alsoe that noe mason shall play at  
hassards nor noe other playes whereby they may bee  
slandered And alsoe that noe mason shalbee no comen  
ryball in Lecherie to make the craft to bee slandered  
And that noe fellowe goe into the Towne in the night  
tyme thereas is a lodge fellowes w<sup>th</sup>out a fellowe  
that hee may beare him wittnes that hee was in —  
honest place And alsoe that eu<sup>y</sup> Maister & fellowe  
come to the semblie if it bee w<sup>th</sup>in ffyftie myles  
about him if hee haue any warninge And stand  
330 therat the reward of maisters & fellowes & alsoe  
that eu<sup>y</sup> Maist<sup>r</sup> & fellowe if they haue trespass  
should stand at the reward of maisters and —  
fellowes to make them accorded if they maye  
And if they may not accord them to goe to the  
Comen Lawe And alsoe that noe mason  
make moulds square nor Rule to rough lyers

[On Back of Last Strip.]

And alsoe that noe mason sett noe lyer w<sup>th</sup>in  
a lodge nor w<sup>th</sup>out to hew mold stones w<sup>th</sup>  
noe mould of his owne makeinge And alsoe  
340 that eu<sup>y</sup> Mason shall receive & cherrish —

strange fellowes when they come in the —  
 cuntry and sett them to worke as the manner  
 is that is to saie if hee haue mold stones in —  
 place hee shall sett him a forthnight at the  
 least in worke and geve him his hyer, And if  
 there bee noe stones for him hee shall refresh  
 him w<sup>th</sup> money to bringe him to the next —  
 lodge And alsoe yee shall and eu'y Mason serve  
 truly the workes and truly make an end of  
 350 yor worke bee it taske or Jorney if yo<sup>w</sup> maye  
 have yo<sup>r</sup> pay as yo<sup>w</sup> ought to have Theise  
 Charges that wee have declared and all —  
 other that belongeth to Masonry yo<sup>w</sup> shall  
 keepe There shall not any Mason take any  
 prentice excepte the same Mason hath —  
 beeene p<sup>r</sup>ntise viij yeares before nor the said  
 Mason shall take noe p<sup>r</sup>ntise but w<sup>th</sup> the —  
 Consent of iiiij or vij of his said brethren  
 Soe helpe yo<sup>w</sup> god & holydome  
 360 And by this booke to yo<sup>r</sup> power  
 Anno dni 1629.

[Transcribed by me from the original manuscript,  
 Leicester, September, 1898,  
 JOHN T. THORP, P.M.]

